



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O you who^r they^z believed: let-fulfill¹ you^z by the contracts; (*had been*) legitimized^w for you^b brute^w the *an'aa'me's*^{w2} (*cattle/sheep/goats/ and camels*)^s^w except what (*is being*) recited on you^b other than [*you*^z] legitimating the hunting while you^f (*are*) *hurumon*³ (*wearing the ritual garment for Hajj or Ummrah*); verily Allah rules what [*He*] wants.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اؤْفُوا
بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ
مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ
يُحْكُمُ مَا يَرِيدُ ﴿١﴾

2. O you who^r they^z believed: let-not legitimize you^z Allah's rites,⁴ and nor [the] Month^x the Sacred, and nor the *badya* (*sacrificial animals*), and nor the *gala'eda*⁵ (*collar-garlanded-sacrificial-animals*), and nor proceeders (*to*) The House The Sacred, *yabtaghona*⁶ (*they^z earnestly-quest*) a munificence from their Lord and *redhwanan*^x (*ultimate delight*); and if *ballaltum*⁷ (*you^z had concluded the rites and took off yourⁿ garment of ritual*) then let-hunt you^z; and let-not *yaj'remannakum* (*cause you^z assuredly to offend*), hatred (*of*) a people, (*that had*) repelled you^z a'n (*off*) The Mosque The Sacred, to you^z transgress; and let-cooperate you^z on the *berre* (*the just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); and let-not you^z cooperate on the sin and the aggression; and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ
اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا
الْقُلُوبَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ
يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا تَجْرِمَنكُمْ
شَيْئَانُ قَوْمٍ أَن صَدَّوْكُمْ عَنِ
الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

3. (*Had been*) illegitimated^w on you^b the carrion^w and the blood and the swine's flesh and whichever (*i.e. anything*^x) (*that had been*) invoked by it^x for other than Allah; and the *munkhanega*^{to} (*she-strangled-to-death*) and the *mawqotha*^{to} (*she-beaten-violently-to-death*) (*or almost*) and the *mutaraddeya*^{te} (*she-died out-by-falling-from-height*) and the *natteba*^{te} (*she-killed-by-the-goring-of-the-horn*) and what ate⁸ the preying-beasts⁹ except what *thakkay-tom*

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ
الْخَنَازِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْتَخِيفَةُ وَالْمَوْقُودَةُ وَالْمُتَرَدِّبَةُ
وَالنَّطِيطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ

¹ The word "اؤفوا" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "اؤفوا" means you endeavor and gather the last part of an obligation, so fulfill it.

² The word "the an'am" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = cattle, sheep, goats, and camels

³ The word "hurum" = "حرم" = wearing the "ehram" = "إحرام," that is the ritual garment of consecration for Hajj or Ummrah.

⁴ The word "شعائر" = rites, i.e. any Allah designated sacred rites, including places and other physical entities. Thus, the rites are all the designated symbols, practices, ceremonies, etc. as prescribed by the Sharey'ah.

⁵ The word "galaid" means those marked sacrificial animals, designated by special bands around their necks, known as "galaid." Such collar-garlanded-animals must be left alone and not bothered at all.

⁶ The word "yabtaghona" is based on the word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

⁷ The word "ballaltum" = "حللتهم" means you^z have concluded the rites and took off your *ehram* (the ritual garment of consecration for Hajj or Ummrah).

⁸ The word "أكل" = ate has several meanings, among them preyed upon by a preying beast.

⁹ The word "السبع" is a generic noun for the various preying beasts include the: lion, wolf, tiger, various birds, etc.

(you^z had slaughtered before they die) and what (had been) slaughtered on the immolation stones and that *tas'taq-remo* (you^z seek apportioning) by the divining arrows *tha'lekum* (collective-afar-that) (is) a *fasqon*¹⁰ (rebellion vis-à-vis Allah's command); today despaired who^r unbelieved they^z in yourⁿ religion; so let-not you^z *takhsbohum* (reverently-fear them) and *ikhsbo* (let-reverently-fear you^z) [Me]¹¹; today I completed¹² for you^b yourⁿ religion and I concluded on you^b My boon^{w13} and I delighted for you^b [the] Islam *deenan* (religiously/as religion); so whoever [he] (had been) forced in a dearth, other-than *mutajanefen* (intentional incliner [he]) for a sin, then surely Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

تَسْتَغْفِرُوا بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فَسَقٌ
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ
أَضْطَرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ
لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١﴾

4. Ask you^s they^z: what (had been) legitimized for them; let-say [you^s]: (had been) legitimized for you^b the goodies^{w14} and what you^c taught of the *jawa'reje*¹⁵ (hunting-animals) *mukallebeena* (hunting-trainers), you^z teach them^{y16} of what taught you^b Allah; then let-eat you^z of what they^y caught¹⁷ over you; ^{b18} and let-mention you^z Allah's name on it; ^x And *ettaqo* (let reverentially guard you^z not to displease) Allah. Verily Allah (is) swift (in) the account.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ
لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ
مَكَلَّيْنِ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهِ ۖ وَأَتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿١٢﴾

5. Today (had been) legitimized for you^b the goodies^w and *tta'aamo*^x (wheat/edible/food-grains)^x (of) whom^r *oto* (had been accorded/given they^z) the book^x (is) legitimate for you^b; and yourⁿ *tta'aamo*^x (is) legitimate for them; and the marriers-she^{y m19} of the she-believers and the marriers-she^{y m} of whom^r (had been) *oto* the book of before you^b if *aa'taytom* (you^z accord/allotted them^y) their^y remunerations; marriers you^z other than fornicators you^z [and] nor *muttakhethee* (you^z takers-and-makers) paramours; and whoever [he] unbelieves by the belief verily *qad* (already and affirmatively) miscarried his work and he (is) in the Hereafter of the losers.

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ
الَّذِينَ أُوتُوا الْكِتَابَ حَلٰلٌ لَّكُمْ
وَطَعَامُكُمْ حَلٰلٌ لَهُمْ ۖ وَالْمَحْصَنَاتُ
مِنَ الْمُؤْمِنَاتِ وَالْمَحْصَنَاتُ مَنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِينَ غَيْرِ
مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ
وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿١٣﴾

¹⁰ See the *Lexicon* attached to this Translation for an elaboration on this rather important word.

¹¹ The letter “ن” in “فَاخْشَوْنَ” by Arabic (linguistic) Rule, is called “تون الوقاية او العماد، حيث لا يستغنى عنه” which precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “فَاخْشَوْنَ” is omitted, for “التخفيف” = “alleviation, lightening.” See إعراب القرآن، لمحمود صافي

¹² See the *Lexicon* attached to this Translation for the difference between concluded for (“اتم”) = brought it to its end versus (“اكمل”) brought it to its completion.

¹³ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

¹⁴ The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means any-thing delectable and legitimate.

¹⁵ For example: birds, dogs.

¹⁶ The pronoun “هن” in the word “تعلمونهن” refers to the “birds or dogs” whose plural is “جمع تكسير” = “fracture-plural” so it is referred to in the feminine by Arabic Grammar. Thus, the [she-] prefix to the pronoun “them.”

¹⁷ The word “caught” is feminized here as “they^y caught” because in Arabic it is so, as it is in reference to the action of the “hunting animals” which is “جمع تكسير” = “broken plural,” in which case it is feminine.

¹⁸ The word “عليكم” means for you, as the word “على” in “عليكم” has nine different meanings, among them: (1) “ب،” = by Allah's name, (2) accompaniment, i.e. the catch is due to dual activity by you and the agent for the catch, (3) prompting, the catch was due to your urging of the agent to do the catching.

¹⁹ As stated in (S4:24) the word “marriers-she^{y m}” = “محصنات” has at least two related but distinct meanings (1) marriers-she, ^{y m} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular “محصنات” = “زواجات” but “زواجات” is not a Qur'anic terminology per se, although “زوجة” and “ازواج” are surely Qur'anic terms. So in Quranic terms “marriers-she^{y m}” = “محصنات” and nothing else.

<p>6. O you who^r they^z believed if <i>qutom</i> (you^c <i>upped-to-fulfill</i>)²⁰ to the Prayer^w then let-wash you^z yourⁿ faces and yourⁿ hands^w to the elbows and let-wipe you^z by yourⁿ heads^w and [<i>wash</i>]²¹ yourⁿ feet^w to the twain ankles; and <i>en</i>(if) you^c were <i>junuban</i> (had ejaculated by sexual intercourse/ dream/ adult-couples' private parts meeting)²² then <i>ettahbaro</i>²³ (let-you^z perform the <i>ghusola</i>, prescribed bathing)and <i>en</i> you^c were patients or on a travel or came an <i>ahadon</i>²⁴ (a lone/ anyone) of you^b from the <i>gha'itte</i>²⁵ (self-relief place in a geographic depression), or <i>lamasa</i>²⁶ (needfully mutually-touched) you^c the women (wife/ she-slave personally owned) then you^z found no water then <i>tayammamo</i>²⁷ (let-strike you^z a clean soil with the palms of the two hands and wipe the face and hands) a good <i>ssa'eedan</i> (clean-dust/ soil)^x so let-wipe you^z yourⁿ faces and yourⁿ hands^w from it;^x not wants Allah surely to make on you^z of a <i>harajen</i>²⁸ (constraint/ sin), [and] but [He] wants to purge you^b and to conclude [He] His boon^{w29} on you^b la'alla (craving currently unavailable deed that, perhaps) you^b thank you.^z</p>	<p>يَتَايَأُ الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾</p>
<p>7. And let-remember you^z Allah's boon^{w30} on you^b and His <i>meethaq</i>^x (ratified-covenant) ^x which ^x <i>wathaqakum</i> ([He] <i>mutually covenantally-ratified you</i>^z) by it^x <i>edh</i> (when) said you:^c we heard and we obeyed; and <i>ettaqo</i> (let reverentially guard you^z not to displease) Allah; verily Allah (is) Omniscient by the chests' possession.</p>	<p>وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾</p>
<p>8. O you who^r they^z believed, let-you^z be^x <i>qanwameena</i>³¹ (iterative guardians/ protectors): for Allah (as) witnesses- /testifiers by the <i>qesste</i>³² (rendering absolute justice post removal of injustice); and let-not you^z assuredly offend (because of) hatred (of) a people, on that not <i>ta'adelo</i> (you^z to equalize/ be-just); <i>e'edelo</i>³³ (let-you^z be: equalizing-</p>	<p>يَتَايَأُ الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ</p>

²⁰ There is a distinction between “قام”=“upped”=“got up or rose” (in the intransitive sense, and “stood”=“وقف”.

²¹ The majority of Qur'an reciters read “أَرْجُلَكُمْ” with a “فتحة على الهمزة” as to include the washing of the feet by “و العطف” = coupling. So, the word “wash” is in square brackets, because it does not explicitly appear in the text, although it is implied if one goes along with the majority of the reciters who read: “أَرْجُلَكُمْ” with a “فتحة على الهمزة”. Given that there are various recitations of “الخفض والكسر على الهمزة”. See الفرطبي.

²² The word “جنباً” = “junuban” = (having had ejaculated by sexual intercourse or dream or adult-couples' meeting/ touching of their private parts, by insertion or not). *Ghusl* means full bodily bathing.

²³ See the Lexicon attached to this Translation; the “ghosl”= full shower or bath of the body after having been *junuban* for any reason. The “ghosl” is to be done in a *Share'yah* prescribed manner.

²⁴ See the Lexicon attached to this Translation regarding “أحد”.

²⁵ See the Lexicon attached to this Translation for the meaning of this figurative of speech word “gha'it”= “غائط”.

²⁶ See the Lexicon attached to this Translation for the meaning of “lamastum”.

²⁷ See the Lexicon attached to this Translation for the meaning of this word, “tayammamo”.

²⁸ The word “حرج” = “اضيق الضيق” see “اللسان”, e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج”, that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin”.

²⁹ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

³⁰ See Ibid, regarding “boon”.

³¹ The word “قوامين” is plural for “قوام” meaning iterative guardians/ protectors, in the sense of constantly adhering to what follows in this great *Ayah* for Allah's reward.

³² The word “القسط” is not just “justice”=“العدل”. So “القسط” is rendering absolute justice post removal of injustice..

³³ Here again, there is no way in English to say: “تعدلوا أو اعدلوا” except to say: “كونوا عدولاً، أو لتكونوا عدولاً” or “be just” and “let you be-just” respectively.

/just); it^x is nearer for the *taqwa* (the reverential guarding against Allah's displeasure) and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (is) Proficient of what work you.^z

وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

9. Promised Allah whom^r they^z believed and they^z worked the righteous-works^w for them a forgiveness^w and a great remuneration.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿١٠﴾

10. And who^r they^z unbelieved and denied they^z by Our Aya'te^w (messages) those (are) companions (of) the Jabeeme³⁴ (intensely-blazing Fire^w).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١١﴾

11. O you who^r they^z believed, let-remember you^z Allah's boon^{w35} on you^b edb (since)³⁶ purposed a people to yabsotto (they^z extend to assault) their hands^w to you^z then [He] checked their hands^w a'n (off) you;^b and *ettaqo* (let reverentially guard you^z not to displease) Allah. And on Allah so let-trust the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اٰن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾

12. And *laqad* (verily, already and affirmatively) took Allah *meethaqa*^x (ratified-covenant) ^x (of) Israel's sons and We missioned³⁷ of them twelve chieftains; and said Allah: verily I am with you^z indeed *en(if) aqamtom*³⁸ (you^c upheld the prescribed obligations of) the Prayer^w and *aa'taytom* (you^c accorded/fulfilled) the *Zakata*^{w39} (prescribed percentage of personal possessions)^w and you^c believed by My messengers and *aẓẓar'tomobum*⁴⁰ (you^c deferentially-supported them) and requited you^c Allah a requital *hasanan* (ultimate meritorious deed), surely [I] (*shall*) assuredly⁴¹ expiate a'n (off) you^b yourⁿ *sayyeaa'te*^w (demeritorious-deeds)^w and (I *shall*) assuredly admit you^b (into) gardens^w run^w from under it^w the rivers; then whoever [he] unbelieved after *tha'leka* (afar-that-it) ^x of you^b then *qad* (verily and affirmatively) [he] strayed the path's center/intent.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

13. So by indeed⁴² their breach of their *methaqa* (ratified-covenant) We cursed them and We made their hearts indurate;^{w43} they^z distort the *ka'lim*^x (plural of word-

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ

³⁴ The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See *الراغب*.

³⁵ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

³⁶ The word "إذ" is an *adverbial particle* for the past tense meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc.

³⁷ The word "بعث" carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*.

³⁸ The word "أقمتم" is rooted in "أقام". Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً". So, "أقمتم" means you: (1) *upheld and fulfilled all the prescribed obligations* of Prayer. (2) *Called or upped to perform* the Prayer itself. Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not establish* Prayer they only *uphold or maintain and perform* it.

³⁹ See the *Lexicon* attached to this Translation for what exactly is, the *Zakah* and its *implications*.

⁴⁰ The word "عزز" in "عززتموهم" = *النصرة مع التعظيم*, i.e. deferential support. See *الراغب*.

⁴¹ The "ل" in "لأكفرن" and "لأدخلن" are *juratory* "ل" = "ال القسم" amounting to = "التأكد" i.e. *affirmation*, stated in both cases by "assuredly".

⁴² See the *Lexicon* attached to this Translation regarding "ما المصدرية" the infinitive *ma*.

⁴³ The word "قلوب" = "hearts" is a "جمع تكسير" = "broken plural." And the word "و هذا" قاسية، أو قسية، كما قال البعض، و هذا "قاسية" = "broken plural." And the word "قلوب" is an *objective noun* referring to the "hearts," so it must be *feminized* as a "broken plural." Hence: "indurate," as above stated.

/sentence)^x a'n(off) its^x places; and they^z forgot⁴⁴ (ceased paying attention to) an allotment of what they^z (were) reminded by it; ^x and [you^s] cease not watching-/observing over a treachery⁴⁵ from them save a few of them; so let-pardon [you^s] a'n(regarding) them and let-condone [you^s]; verily Allah loves the benefactors.

الْكَلِمَ عَنْ مَوَاضِعِهِمْ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿٣٢﴾

14. And of whom^r they^z said: verily we (are) *nassara* (Christians) We took their *meethaqa*^x (ratified-covenant)^x then they^z forgot⁴⁶ (ceased paying attention to) an allotment of what they^z (were) reminded by it^x so *aghrayna* (We glued/ aroused/ enkindled) among them the animosity^w and the *bagh'dba* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day, and will *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them Allah by what they^z were *yassna'ona*⁴⁷ (carefully-crafting they^z).

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرِيُّ أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿٣٣﴾

15. O, you the book's folks, *qad* (already and affirmatively) came (to) you^b Our messenger manifesting for you^b much of what you^c were concealing of the book and [he] overlooks⁴⁸ a'n (regarding) a lot; *Qad* (already and affirmatively) came (to) you^z from Allah illumination^x and a book^x manifesterer.

يَأْتَاهُلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٣٤﴾

16. *Yahdey* (divinely-guides) by him/it^x Allah whom^p *ettaba'a* ([he] closely-followed) His *redhwana*^x (ultimate delight) the peace's paths; and [he/it^x] exits them from the darknesses^w to the illumination^x by His leave and [He] divinely-guides them to *Sseratten* (road/way) straight.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٥﴾

17. *Laqad* (verily, already and affirmatively) unbelieved who^r they^z said: that/ truly Allah (is) the Messiah *Mariama's* (Mary)'s son; let-say [you^s]: then who^a [he] possesses from Allah a thing *en(if)* [He] wanted to perish the Messiah *Mariama's* (Mary)'s son and his mother and whom^p (are) in the Earth^w together; and for Allah (are) the Heavens'^w and the Earth's^w proprietorship and what (are) between them both; [He] creates whatever⁴⁹ [He] wills; and Allah over everything (is) Omnipotent.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

18. And said^w the Jews and the *Nassara* (Christians) we (are) Allah's sons and His beloveds; let-say [you^s]: then wherefore torments you^z [He] by yourⁿ offenses; rather you^f (are) humans of whom^p [He] created.

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُمْ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ

⁴⁴ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something* one. See اللسان.

⁴⁵ In some instances the word “خائنة” could denote a superlative sense (مبالغة), so it would be: *iterative / big treachery*.

⁴⁶ Ibid, for *forgot*.

⁴⁷ The word “يصنعون” is rooted in the verb “صنع” which means *carefully* crafting or *tried to approach perfection* in making of (anything) or upbringing of any human or animal.

⁴⁸ That is in the sense of *deliberately disregard mentioning* that which does *not directly apply to his Prophet-hood*.

⁴⁹ The particle “ما” is “إسم أو أداة شرط” = *conditional noun/particle*; or “ما” = “إسم موصول” = *connective noun* meaning *that which*. See الدر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

Forgives [He] for whom ^p [He] wills and torments [He] whom ^p [He] wills; and for Allah (is) the Heavens ^w and the Earth's ^w proprietorship and what (is) between them both and to Him (is) the destiny.	وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۚ وَاِلَيْهِ الْمَصِيْرُ ﴿٥٠﴾
19. O, you the book's folks <i>qad</i> (already affirmatively) came (to) you ^z Our messenger manifesting for you ^b over an interval of messenger that you ^z say: neither came (to) us of a <i>basheeron</i> ⁵⁰ (iterative teller of pleasant tidings) and nor a <i>natheeron</i> (iterative warner); so <i>qad</i> (already and affirmatively) came (to) you ^z a <i>basheeron</i> ⁵¹ and a <i>natheeron</i> ; and Allah over everything (is) Omnipotent.	يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فِتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُولُوْا مَا جَآءَنَا مِنْ بَشِيْرٍ وَّلَا نَذِيْرٍ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَنَذِيْرٌ ۚ وَاللَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٥١﴾
20. And <i>edh</i> (when) said <i>Mosa</i> (Moses) to his people: O, my people: let-remember you ^z Allah's boon ^{w52} on you ^b <i>edh</i> (since) [He] made in you ^b prophets and [He] made you ^b kings/free-people and <i>aa'takum</i> ([He] accorded/gave you ^b) what not <i>yona'tey</i> (accorded/given [He]) <i>ahadan</i> ⁵³ (lone-/any-one) of the worlds.	وَإِذْ قَالَ مُوسٰى لِقَوْمِهِ يٰٓقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِىْكُمْ اَنْبِيَآءَ وَجَعَلَكُمْ مُّلُوْكَ وَّءَاتٰكُمْ مَا لَمْ يُوْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿٥٢﴾
21. O, my people: let-enter you ^z the land ^w the sacred ^w which ^u Allah wrote for you ^b and let-not <i>tartaddo</i> (you ^z forthwith-return) over your ⁿ rears then you ^z transpose ⁵⁴ losers.	يٰٓقَوْمِ اَدْخُلُوا الْاَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿٥٣﴾
22. Said they: ^z O, <i>Mosa</i> (Moses) verily in it ^w (are) people <i>jabba'rena</i> (vigorous compeller/ever contumacious stubborn) and verily we (are) never (to) enter it ^w until they ^z exit from it; ^w <i>en</i> (if) they ^z exit from it ^w then surely we (are) enterers/entering.	قَالُوْا يٰٓمُوسٰى اِنْ فِىْهَا قَوْمًا جَبّٰرِيْنَ وَاِنَّا لَنْ نَدْخُلَهَا حَتّٰى تَخْرُجُوْا مِنْهَا فَاِنْ تَخْرُجُوْا مِنْهَا فَاِنَّا دَاخِلُوْنَ ﴿٥٤﴾
23. Said twain men of whom ^r they ^z fear/know ⁵⁵ <i>an'ama</i> ⁵⁶ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them both, let-enter you ^z on them the door ^x then if entered you ^z it ^x then surely you ^z (are) overcomeers, and on Allah so let trust you ^z <i>en</i> (if) you ^c were believers.	قَالَ رَجُلَانِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ عَلَيَّمَا اَدْخُلُوْا عَلَيْهِمُ الْبَابَ فَاِذَا دَخَلْتُمُوْهُ فَلْيَنْكُمْ غٰلِبُوْنَ ۚ وَعَلٰى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٥٥﴾
24. Said they: ^z O, <i>Mosa</i> (Moses) verily we never enter it ^w [we] ever when ^o /as-long-as they ^z bided in it; ^w so let-go [you ^s] you ^s and your ^t Lord then let-fight you both; verily we (are) ha here sitters.	قَالُوْا يٰٓمُوسٰى اِنَّا لَنْ نَدْخُلَهَا اَبَدًا مَا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَتِلَا اِنَّا هُنٰهِنَا قٰتِلُوْنَ ﴿٥٦﴾
25. Said [he]: my Lord verily I not own except myself ^w and my brother; so let-sunder [You ^s] between us and [between] the people the <i>fa'seeqeena</i> ⁵⁷ (rebels-vis-à-vis Allah's command).	قَالَ رَبِّ اِنِّىْ لَا اَمْلِكُ اِلَّا نَفْسِىْ وَاَخِىْ فَاَفَرِّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ ﴿٥٧﴾
26. Said [He]: so verily it ^w (is made) a ban-she ^y on them	قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ

⁵⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = بَشِّرَ\يُبَشِّرُ\مُبَشِّرٌ.

⁵¹ Ibid.

⁵² See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”).

⁵³ See the *Lexicon* attached to this Translation regarding “أحد.”

⁵⁴ The word “تَنَقَّلُوا” = “you^z transpose,” means you *betook* your selves *becoming*.

⁵⁵ Linguistically the word “خَافَ” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

⁵⁶ See the *Lexicon* attached to this Translation for the word “أَنعَمَ.”

⁵⁷ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

forty year(s) they ^z wander in the Earth;^w so let-not [you^s] grieve over the people the *fa'seeqeena*⁵⁸ (rebels *vis-à-vis Allah's command*).

سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا
تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٦٥﴾

27. And let-recite [you^s] on them *naba'a*⁵⁹ (piece-of-significant-and-availing-news) (of) Adam's twain sons by the right; *edh* (since)⁶⁰ both immolated an offering so *toqobbela*⁶¹ (had been clemently-accepted) from an *ahado*⁶² (a lone/any one) them both and not *youtaqobbela* (to be clemently-accepted) from the other; said [he]: surely assuredly⁶³ [I] (shall) kill you^s; said [he]: verily only Allah *yataqabbalo* (clemently-accepts) from the *muttaqeena* (reverentialguarders against Allah's displeasure).

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ
إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا
وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٦٦﴾

28. Indeed *en(if) basatta* (extended/ outstretched/ set at) you ^s to me your^t hand⁶⁴ to kill me not I am *bassetton* (extending-/ out-stretching/ setting at) my hand to you ^s to kill you^s; verily I fear/ know⁶⁵ Allah the worlds' Lord.

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا
بِبَاسِطِ يَدِي إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٦٧﴾

29. Verily I want that *tabo'a* ([you^s] deservedly incur) by my sin and your^t sin so [you^s] be of the Fire's^w companions; and *tha'leka* (afar-that-it)^x (is) the *dha'lemeena's*⁶⁶ (injustice-doers') requital.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٦٨﴾

30. So *tawwa'at* (facilitated-she^y vouched-she^y) for him his self^w killing (of) his brother so [he] killed him then became [he] of the losers.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ
فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٦٩﴾

31. Then missioned⁶⁷ Allah a raven digging in the land^w to show him how to hide his brother's *saw'ata*^{w68} (the corpse/ the shameful deed he did to his brother)^w; said [he]: O, *waylaty* (my lengthy: stay in a valley in Hell/ bane/ woe) have I languished to be like this, the raven so [I] hide my brother's *saw'ata*^w; so [he] became of the regretters.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ
لِيُرِيَهُ كَيْفَ يُورَى سَوْءَ أَخِيهِ
قَالَ يَبُولِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغُرَابِ فَأُورَى سَوْءَ أَخِي
فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٧٠﴾

⁵⁸ Ibid.

⁵⁹ See the *Lexicon* attached to this Translation for the word “*naba'a*”=“نَبَأٌ”

⁶⁰ The word “إِذْ” is an *adverbial particle for the past tense* meaning “since” or it could mean “حيثُ,” with many meanings, such as: when, whenever, because, due to, etc.

⁶¹ The Arabic word used in The Qur'an is “تَقَبَّلَ,” not “إِقْبَلَ”=accept. Thus, “تَقَبَّلَ” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by His clemency*. Thus, تَقَبَّلَ = clemently accepts.

⁶² See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁶³ The “لَ” in “لَأَقْتُلَنَّكَ” is a *juratory* “لَ” = “ال القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”.

⁶⁴ بِبَاسِطِ يَدِي = extending/ outstretching the hand = Arabic idiomatic expression meaning as in here: preparing to assault.

⁶⁵ Linguistically the word “خَفْتُ” carries *dual* meanings: (1) fear and (2) know. Both meanings could apply.

⁶⁶ The “ظَالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁶⁷ The word “بَعَثَ” in “ابْعَثْ” carries *several* meanings, such as: sent, missioned, resurrected, awaken, and prompted.

⁶⁸ The word “سَوْءَ” = “*saw'at*” originally the *pudenda*, but *figuratively* became common to use it for any thing that is bad and ugly imparting “shame” to its doer once it become public. Thus, “سَوْءَ” came to be known as “shameful deed.” See التاج.

<p>32. Because of <i>tha'leka</i> (<i>afar-that-it/that</i>)^x We wrote on Israel's sons: verily [it^x]⁶⁹ (<i>is</i>) whoever [<i>he</i>] killed a self^w by other than a self^w or a corruption in the Earth^w so as if [<i>he</i>] killed the mankind together; and whoever [<i>he</i>] quickened it^w so as if [<i>he</i>] quickened the mankind together; and <i>laqad</i> (<i>verily, already and affirmatively</i>) came^w (<i>to</i>) them Our messengers^x by the evidences^w; afterwards verily many of them after <i>tha'leka</i> in the Earth^w surely (<i>are</i>) prodigals/exceeders.</p>	<p>مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾</p>
<p>33. Verily only requital (<i>of</i>) whom^r they^z war⁷⁰ Allah and His messenger and they^z endeavor⁷¹ in the Earth^w corruptingly that <i>youqattalo</i> (<i>they^z be iteratively killed</i>) or <i>youssallabo</i> (<i>they^z be iteratively crucified</i>) or their hands^w and their feet^w <i>toqatta'ao</i> (<i>be iteratively cut</i>) from <i>kelafen</i>⁷² (<i>opposite-sides</i>) or (<i>are to be</i>) exiled they^z from the land;^w <i>tha'leka</i> (<i>afar-that-it/that</i>)^x (<i>is</i>) for them an ignominy in the world^w and for them in the Hereafter^w (<i>is</i>) a great torment.</p>	<p>إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾</p>
<p>34. Except whom^r they^z repented of before that you^z overpower[over] them so let-know you^z that Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>) <i>Raheemon</i> (<i>iterative mercy Giver</i>).</p>	<p>إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾</p>
<p>35. O you who^r they^z believed <i>ettaqo</i> (<i>let you^z reverentially guard not to displease</i>) Allah and <i>ebtagho</i>⁷³ (<i>let-earnestly quest you^z</i>) to Him the <i>waseelata</i>⁷⁴ (<i>a unique: rank in Paradise-/intermediacy/mean of approach</i>) and <i>ja'hedo</i>⁷⁵ (<i>they exerted their utmost mental, physical and possessional efforts fighting/ striving in Allah's cause</i>) in His path <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you^b prosper.</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾</p>
<p>36. Verily who^r unbelieved they^z if that/truly for them what (<i>are</i>) in the Earth^w together and its^x like^x with it^x to</p>	<p>إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ</p>

⁶⁹ This "*it^x*" is for the pronoun "هـ," in the "إِنَّهُ" emphasizing the fact or the truth of the matter henceforth.

⁷⁰ To war against Allah and His messenger or the Muslims, who stand for Allah and His messenger and their prescriptions and proscriptions as stated by the *Share'ah* Law, is to carry out any activity against their criteria of conduct.

⁷¹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See اللسان, and الصائر.

⁷² From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

⁷³ The word "ابتغوا" is based on the word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

⁷⁴ The "waseelah" = "الوسيلة" means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the "waseela" is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediacy.

⁷⁵ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Share'ah* Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

ransom they ^z by it ^x from The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x torment not <i>toqobbella</i> ⁷⁶ (<i>would have been clemently-accepted</i>) from them; and for them (<i>is</i>) a painful torment.	لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تَقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٦﴾
37. They ^z want to egress they ^z from 'The Fire' ^w and not they (<i>are</i>) surely egressing from it ^w and for them (<i>is</i>) a sustainer torment.	يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٦٧﴾
38. And the he-thief and the she-thief so let-you ^z cut-off their hands ^{w77} both a requital by what both earned <i>nakalan</i> (<i>punishing-determent</i>) from Allah, and Allah (<i>is</i>) Mighty <i>Hakeemon</i> ⁷⁸ (<i>infinite hekma</i> ⁷⁹ Possessor).	وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٨﴾
39. Then whoever [<i>he</i>] repented from after his injustice and [<i>he</i>] amended then verily Allah relents on him; verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>) <i>Rabeemon</i> (<i>iterative mercy Giver</i>).	فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾
40. Have not known [<i>you</i> ^s] that Allah for Him (<i>is</i>) the Heavens' ^w and the Earth's ^w proprietorship; [<i>He</i>] torments whom ^p [<i>He</i>] wills and forgives [<i>He</i>] whom ^p [<i>He</i>] wills; and Allah (<i>is</i>) over everything Omnipotent.	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٠﴾
41. O, you the messenger, let-not sadden you ^g who ^r they ^z mutually hasten ⁸⁰ in the unbelief of who ^r they ^z said: we believe by their mouths and believed not their hearts; and of whom ^r <i>bado</i> ⁸¹ (<i>they who adopted the Jewish "lan"/customs/repented</i>) (<i>are</i>) <i>samma'ona</i> (<i>iterative bearers they</i> ^c) for the untruth <i>samma'ona</i> for other people, they ^z came not (<i>to</i>) you; ^g they ^z distort the <i>ka'lem</i> ^x (<i>plural of word/sentence</i>) ^x from after its ^x places they ^z say: <i>en</i> (<i>if</i>) <i>oteytom</i> (<i>had been accorded/given you</i> ^c) this ^x then let-take it ^x you; ^z and <i>en</i> not <i>toa'tanwo</i> (<i>had been accorded/given you</i> ^c it ^x) then <i>ebtharo</i> (<i>let-take-caution you</i> ^z); and whom ^p Allah wants his essay then never you ^g possess for him of Allah a thing; those whom ^r not wanted Allah to purge their hearts; for them in the world ^w (<i>is</i>) an ignominy and for them in the Here-after ^w (<i>is</i>) a great torment.	يَا أَيُّهَا الرُّسُولُ لَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمِعُوا لِلْكَذِبِ سَمْعًا وَلَمْ يَكُنْ لَهُمْ لِقَوْمِهِمْ آخَرِينَ لَمْ يَأْتُواكَ بِتُحْزُونٍ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ أَلَيْسَ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ هُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٧١﴾

⁷⁶ See footnote 61 above *تَقْبَلُ* = *clemently accepts*.

⁷⁷ That is when the *minimum Sherey'ah requirement* is attained, then the "right" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands." See *الطبري*.

⁷⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم".

⁷⁹ See the *Lexicon* attached to this *Translation* for "hekma".

⁸⁰ That is among them.

⁸¹ The word "*bada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*", that is they say the *Mosaic Lan*, instead of *Mosaic religion*.

42. *Samma'ona* (iterative bearers they^z) to the untruth *akkalona* (they^z are iterative eaters) for the *sob'te* (forbidden/illegal possession); so *en* (if) they^z came (to) you^s then let-rule [you^s] among them or let-shun [you^s] a'n (regarding) them; and *en* (if) [you^s] shun them a'n then never they^z harm you^s a thing; and *en* ruled you^s then let-rule [you^s] among them by the *qestte*⁸² (rendering absolute justice post removal of injustice); verily Allah loves the *muqsetteena* (removers of injustice and renderers of absolute-justice).

سَمِعُونَ لِلْكَذِبِ أَكَلُونَ
لِللَّسِخَةِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ
أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ
فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

43. And how they^z adjudicate you^s while they have the Torah^w in it^w (is) Allah's Rule; afterwards they^z divert from after *tha'leka* (afar-that-it/that);^x and not those (are) surely the believers.

وَكَيْفَ تَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ
فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ
ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾

44. Verily We descended the Torah^w in it^w a *hudan* (divine-guidance)^x and an illumination^x rule by it^w the prophets who^r *aslamo* (they had submitted to Allah's Criteria) for whom^r *hado*⁸³ (they who had adopted the Jewish "law"/custom/repented) and the *rabbaneyyouna* (Lordly clerics/chiefs of the clerics) and the *ahbara* (erudite clerics) by what *istohfedho*⁸⁴ (they^z had been sought to keep-up) Allah's book^x and they^z were on it^x witnesses-/testifiers; so let-not *takhshaw* (reverently-fear you^z) the mankind and *ekhshaw'ne*⁸⁵ (let-reverently-fear you^z [Me]); and let-not purchase you^z by My *Aya'te*^w (messages) little price; and whoever[he] not ruled by what Allah descended then those they (are) the unbelievers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ
تَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
لِلَّذِينَ هَادُوا وَالرَّبَّيُّونَ وَالْأَحْبَارَ
بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ
وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا
النَّاسَ وَآخِشُوا وَلَا تَشْتَرُوا بِغَايَتِي
ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

45. And We wrote on them in it^w that the self^w (is) by the self^w and the eye^w (is) by the eye^w and the nose (is) by the nose and the ear (is) by the ear and the tooth (is) by the tooth and the wounds (are) *qessasson* (lawful-retribution-/retaliation); so whoever *tassaddaqa* (he gave up his right as a charity) by it^x then it^x (is) an expiation^w for him; and whoever [he] ruled not by what Allah descended then they (are) the *dha'lemoona*⁸⁶ (injustice-doers).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأَذْنَ بِالْأُذُنِ وَالْيَسْنَ بِالْيَسْنَ
وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ
بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ
يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ ﴿٤٥﴾

46. And We supervised on their traces/footsteps by *Esa* (Jesus) *Mariama's* (Mary's) son *musaddegan*⁸⁷ (accepter as credible) for what (is) before his hands^{w88} of the Torah^w

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ

⁸² The word "القسط" is not just "justice" = "العدل." So, "القسط" is rendering absolute-justice post removal of injustice.

⁸³ See footnote 1263 above regarding "bado."

⁸⁴ The word "استحفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*" (Emphasis is added).

⁸⁵ The letter "ن" in "فأخشون" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فأخشون" is omitted, for "التخفيف" = "alleviation, lightening." See إعراب القرآن، لمحمود صافي

⁸⁶ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁸⁷ The word "musaddegan" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

⁸⁸ The phrase "before his hands" is another of the Arabic tongue expressions meaning before it.

and *aa'taynabo* (*We accorded him*) the Euangelion^{x89} in it^x a *budan* (*divine-guidance*)^x and an illumination^x and *musa-ddeqan* for what(*was*) before its^x hands^w of the Torah^w and a *budan* and an exhortation^{w90} for the *muttaqeena* (*reverential-guarders-against-Allah's-displeasure*).

التَّورَةِ ۖ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّورَةِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٥١﴾

47. And let-rule the Euangelion's^{x91} folks by what Allah descended in it;^x and whoever [*he*] ruled not by what Allah descended then those they (*are*) the *fa'seeqoona*⁹² (*rebels vis-à-vis Allah's command*).

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أُنزِلَ اللَّهُ فِيهِ ۖ وَمَن لَّمْ يَحْكَمْ بِمَا أُنزِلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٢﴾

48. And We descended to you^s The Book^x by the right^x *musaddeqan*^{x93} (*accepter as credible*) for what(*came*) between its^x both hands^w of the book^x and dominator over it;^x so let-rule [*you*^s] among them by what Allah descended and let-not *tattabe'a* (*closely-follow* [*you*^s]) their *ahwa*⁹⁴ (*tendentious likings*) *amma* (*regarding*) what came (*to*) you^s of the right; for each We made a *sher'a'tan* (*precept/ordinance*) and a *menhajan* (*procedure/program*); and if Allah willed surely (*He would have*) made you^z one^w *Ummatan*^w (*community*);^w [and] but for essaying you^b [*He*] in what [*He*] accorded you;^b so *istabeq*⁹⁵ (*let-affirmably-vie*) you^z (*for*) the *khayra'te* (*desirable-traits of worthiness and goodness*); to Allah (*is*) yourⁿ return together; then *younabbe'o* [*He*] *inform by piece-of-significant-and-availing-news*) you^b by what you^c were in it^x differing.

وَأُنزِلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا ۖ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٣﴾

49. And that let-rule [*you*^s] among them by what Allah descended and let-not *tattabe'a* (*closely-followed* [*you*^s]) their *ahwa* (*tendentious likings*); and *ebther* (*let-caution* [*you*^s] *towards*) them that they^z essay you^s *a'n* (*regarding*) some (*of*) what Allah descended to you;^s so *en* (*if*) they^z diverted then let-know [*you*^s] verily only Allah wants to betide them by some (*of*) their offenses; and verily much of the mankind surely (*are*)

وَأَن آحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنِ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۚ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۚ وَإِن

⁸⁹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses) death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation."

⁹⁰ The word "مَوْعِظَةٌ" rooted in "وَعِظَ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*.

⁹¹ See footnote 89 above regarding "Euangelion."

⁹² See the *Lexicon* attached to this Translation for this important word *fa'seeqoon* and its grammatical inflections.

⁹³ See footnote 87 above regarding *musaddeqan*.

⁹⁴ The word "هَوًى," translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هَوًى" agrees with what I came with, i.e. the Qur'an and Hadeeth.

⁹⁵ It must be pointed out here that the vying is not (a) "to" or (b) "for," as both (a) and (b) would imply they are outside the good things; while in fact they are already within them, only they have to seek vying, or more correctly put, affirmably vie, for higher-ranking position or achievements. See the *Lexicon* attached to this Translation for the effect of the "نِ" when affixed to a verb.

fa'seeqoona (rebels vis-à-vis Allah's command).

50. Do then rule (of) the *jabeleyyatey*⁹⁶ (acting ignorantly/incorrectly/ by rule of pre-Islamic era) ^w *yabghona* (earnestly-quest they^z); and who^a (is) *absa'no*⁹⁷ (perfecter and beautifuler) than Allah's rule for a people *youqenoona* (believing with certitude).

كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾

أَفَحُكْمَ الْجَهْلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ

مِنَ اللَّهِ حُكْمًا الْقَوْمِ يُوفُونَ ﴿٥١﴾

51. O you who^r believed they:^z let-not *tattakbetho*⁹⁸ (you^z take and presume) the Jews and the Nassara (Christians) *aw'leyad*⁹⁹ (guardians/allies); some of them (are) *aw'leyao* (= *aw'leyaa*) (of) some; and whoever *yatawallahum*¹⁰⁰ ([he]: takes them *aw'leyao*) of you^b then surely he (is) of them; verily Allah not *yahdey* (divinely-guides) the people the *dha'lemeena*¹⁰¹ (injustice-doers).

يَتَّيِبُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ
فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥٢﴾

52. So [you^s] see whom^r (are) in their hearts (is) an illness¹⁰² mutually vying¹⁰³ in them they^z say: *nakhsha* ([we] reverently-fear) to betide us a *da'eraton*^w (evil-turn/ defeat/ turn of misfortune); ^w so *asa* (craving a deed beyond one's means/may) that Allah *ya'atee* (hastens the coming) by the opening^{x104} (overwhelming victory) or a command from Him then they^z become over what they^z concealed in their selves^w regretters.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ
أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ
يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ
فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي
أَنفُسِهِمْ نَدِمِينَ ﴿٥٣﴾

53. And say who^r they^z believed: are these who^r *aqsamo* (they^z oathed) by Allah *jahda* (strongest/ultimate) their *ayma'ne* (oaths) verily they^z (are) assuredly with you;^b miscarried^w their works^x so they^z became losers.

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتَؤُلَاءِ الَّذِينَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ إِهْمَ
لَعَنُكُمْ حَبِطَتِ أَعْمَالُهُمْ فَأَصْبَحُوا
خَاسِرِينَ ﴿٥٤﴾

54. O you who^r they^z believed whoever *yartadda* ([he] renegades/reneges) of you^b a'n (regarding) his religion then Allah will *ya'atee* (hasten the coming) by a people (that) He loves them and they^z love Him *athellaton*¹⁰⁵ (they who are humbled and subdued vis-à-vis) on the believers (but they are) lords¹⁰⁶ (vis-à-vis) on the unbelievers; *youjahidona*¹⁰⁷ (they exert their utmost mental, physical and possessional efforts fighting/ striving) in Allah's path and they^z fear not a blamer's blame; *tha'leka* (afar-that-it/that) ^x

يَتَّيِبُوا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ
عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ
أَعَزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

⁹⁶ The word “جاهلية”=“*jabeleyyatey*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “*jabeleyyatey*” is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

⁹⁷ There is no English word for *absane*=*أحسن*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁹⁸ The word “اتخذ” from “اليتخذ” which is “افتعال” for “الاتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁹ The word “اولياء” could also mean, among them: *protector, friend*.

¹⁰⁰ That is take-their-clientage.

¹⁰¹ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

¹⁰² The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁰³ That is taking and making them allies. The pronoun “them” refers to those mentioned in the previous *Ayah*.

¹⁰⁴ The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see الراغب.

¹⁰⁵ The word “athellaton” is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

¹⁰⁶ The word “اعزاء” translated as “lords.” The word “lord” has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: “one having power and authority over others.”

¹⁰⁷ The word “youjahidona”= “يجاهدون”= they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jehad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

(is) Allah's munificence^x youa'tebe ([He] accords/gives it^x) to whom^p [He] wills and Allah (is) Wa'seon¹⁰⁸ (Surrounder and encompassing all things) Omniscient.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۖ
وَاللَّهُ وَسِعَ عَلَيْهِ ۝٥

55. Verily only yourⁿ Wa'leyyo¹⁰⁹ (Guardian/Ally) (is) Allah and His messenger and who^r they^z believed who^r youqey-mona¹¹⁰ (they^z uphold/sustain the prescribed obligations of) the Prayer^w and youa'tona (accord/fulfill they^z) the Zakata^{w111} (prescribed percentage of personal possessions)^w while¹¹² they (are) ra'keona (they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer).

إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ
ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۝٦

56. And whoever yatawalla ([he] takes for. guardian/ally/friend) Allah and His messenger and whom^r they^z believed then truly Allah's party they (are) the overcomeers.

وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا
فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ۝٧

57. O you who^r they^z believed let not tattakhetto¹¹³ (take and presume you^z) whom^r ittakhathto¹¹⁴ (they who took and presumed) yourⁿ religion jestingly and playfully of whom^r oto (had been accorded/given they^z) the book of before you^b and the unbelievers aw'leyaa¹¹⁵ (guardian-/ally); and ettaqo (let reverentially guard you^z not to displease) Allah en(jf) you^c were believers.

يَتَّخِذُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الَّذِينَ آتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن
قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ
إِن كُنتُمْ مُّؤْمِنِينَ ۝٨

58. And if you^c called to the Prayer^w ittakhathoba¹¹⁶ (they took and made it^w) jestingly and playfully; tha'leka (afar-that-it/that)^x((is) because surely they (are) people (who) reason not.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا
هُزُوءًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ ۝٩

59. Let-say [you^s]: O, you the book's folks do you^z resent¹¹⁷ [of] us except that we believed by Allah and what (had been) descended to us and what (had been) descended of before; and surely most of you^z (are) fa'seqoona¹¹⁸ (rebels vis-à-vis Allah's command).

قُلْ يَتَّهَلَّ الْكِتَابُ هَلْ تَنْقُمُونَ مِنَّا
إِلَّا أَن ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا
وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ
فَنَسِقُونَ ۝١٠

60. Let-say [you^s]: shall ona'bbe'o ([I] inform by piece-of-significant-and-availing-news) you^b by an eviler than tha'leka (afar-that-it/that)^xa reward^{w119} enda (by munificence

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَٰلِكَ مَثُوبَةً
عِنْدَ اللَّهِ ۚ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ

¹⁰⁸ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

¹⁰⁹ The word "ولي" in "وليكم" lends itself to so many meanings, among them: guardian, protector, friend, ally.

¹¹⁰ The word "يقيمون" is rooted in "أقام" = upheld. linguistically "أقام" means:

أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً.

So, "يقيمون" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

¹¹¹ See the Lexicon attached to this Translation for what exactly az-Zakah is and its implications.

¹¹² It is said that Emam Ali, "karrama (bounteously gave him and ennobled his face)" gave his Zakah (charity) while praying.

¹¹³ The word "اتخذ" from "الإختاد" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹¹⁴ Ibid.

¹¹⁵ The word "أولياء" could also mean, among them: protector, friend.

¹¹⁶ Ibid.

¹¹⁷ The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See اللسان والراغب.

¹¹⁸ See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections.

¹¹⁹ The word "مَثُوبَةً" is like "ثواب" according to Qur'an commentators and most linguists.

off/by Rule of Allah; whom^p cursed him Allah and [He] ired on him and [He] made of them the apes and the pigs and (who) [they] worshipped¹²⁰ the Ttagboota ("devil"/"tyrant"/rule of an irreligious man-made system); those (are) eviler place and adhallo¹²¹ (moreastray) a'n(regarding)the path's center/intent.

عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ
وَعَبَدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا
وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٥٠﴾

61. And if they^z came (to) you^b said they:^z we believed, and qad (already and affirmatively) they^z entered by the unbelief^x and they qad exited they^z by it;^x and Allah (is) knowinger by what they^z were concealing.

وَإِذَا جَاءَ وَكُمُ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا
بِالْكَفَرِ وَهُمْ قَدْ خَرَجُوا بِهِ ؕ وَاللَّهُ
أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٥١﴾

62. And [you^s] see many of them mutually vying they^z in the sin and the aggression and their eating (of) the sohba (forbidden/illegal possessions); surely wretched what they^z were working.

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَثْمِ
وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ
لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٥٢﴾

63. Lawla (why do not) restrain them the rabbaneyyouna (Lordly clerics/ chiefs of the clerics) and the abbaro (erudite clerics) a'n(regarding)their saying the sin and their eating (of) the sohba (forbidden/ illegal possessions); verily wretched what were yassna'ao¹²² (carefully crafting) they.^z

لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ
عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ
لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٥٣﴾

64. And said^w the Jews Allah's hand^{w123} (is) maghlolaton^w (manacled/restricted); ^w gbullat (had been manacled-she ^y restricted-she^y) their hands^w and (had been) cursed they^z by what they^z said; rather His both hands ^w (are) Mubsottata'ne^w (Both Spenders/ Outstretchers); ^{w124} [He] spends how [He] will; and surely assuredly¹²⁵ increases many of them what (had been) descended to you^g from your^t Lord excessiveness and unbelief; and We cast among them the animosity ^w and the bagh'dha (intense-hatred)^w to The Qeyamatey's^w (Judgment's) Day; ^x every-when they^z kindled a fire ^w for the war extinguished it^w Allah; and endeavor they^z in the land ^w corruption and Allah loves not the corrupters.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ
أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ
مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى
يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا
لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي
الْأَرْضِ فَسَادًا وَاللَّهُ لَا يَحِبُّ
الْمُفْسِدِينَ ﴿٥٤﴾

65. And had that the book's folks believed they^z and ettaqaw (they reverentially guarded not to displease Allah) surely (would have) expiated We a'n(regarding)them their sayye'ad'te^w (demeritorious-deeds) ^w and surely admitted them We paradises^w/gardens^w (of) the naeeme (permanent mental and physical delights in Paradise's highest chambers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَادْخَلْنَاهُمْ
جَنَّاتِ النَّعِيمِ ﴿٥٥﴾

¹²⁰ The word "عَبَدَ" = "worshipped" here in the sense of obeyed or followed the "Tagboot's" dicta.

¹²¹ The word "أَضَلُّ" = "adhall" is a superlative adjective for "strayer" for which there is no English equivalent.

¹²² The word "يَصْنَعُونَ" is rooted in the verb "صَنَعَ" which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

¹²³ Some maintain that the "hands" are symbols of divine Might or Power.

¹²⁴ Qur'an commentators are not clear as to exact meaning of "يَدَاهُ مَبْسُوطَتَانِ" and so for lack of better words rendered as: "His both hands (are) both out-stretchers)." As The Qur'an mentions: His Hands, His both Hands, His Hand, in various Ayat.

¹²⁵ The "لِ" in "لَيَزِيدَنَّ" is a juratory "لِ" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

66. And had that *aqamo*¹²⁶ (*they^z upped-to-fulfill the prescribed obligations of*) the Torah^w and the Euangelion^{x127} and what (*had been*) descended to them from their Lord surely (*would have*) eaten they^z from above them and from below their feet; ^{w128} of them *ummaton*^w (*party/community*)^w *mugtasedaton*¹²⁹ (*that which it is moderate all around*) and many of them fouled what they^z work.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا
مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ
مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ
مَا يَعْمَلُونَ ﴿٦٦﴾

67. O, you^s the messenger: let-communicate [*you^s*] what (*had been*) descended to you^s from your^t Lord; and *en* (*if*) did not [*you^s*], then not communicated you^s His message; and Allah *ya'assemo* (*safeguards*) you^s from the mankind; verily Allah not *yahdey* (*divinely-guides*) the people, the unbelievers.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ
رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

68. Let-say [*you^s*]: O, you the book's folks not you^c (*are*) on a thing until *toqeymo* (*you^z uphold/sustain*) the Torah^w and the Euangelion^x and what (*had been*) descended to you^b from yourⁿ Lord; and surely assuredly¹³⁰ increases many of them what (*had been*) descended to you^s from your^t Lord excessiveness and unbelief; so let-not [*you^s*] grieve over the people the unbelievers.

قُلْ يٰٓأَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ
حَتَّىٰ تَقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا
أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ
كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٦٨﴾

69. Verily who^r they^z believed and who^r *hado*¹³¹ (*they who adopted the Jewish "lan"/customs/repented*) and the *ssa'beona*¹³² (*followers of Noah/leavers of their people's religion*) and the *Nassara* (*Christians*) whoever [*he*] believed by Allah and The Day The Last and [*he*] worked righteously then no fear (*is*) on them and not sadden they.^z

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّبِيَّانَ وَالنَّصَارَىٰ مِنْ ءَامِنٍ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

70. *Laqad* (*verily, already and affirmatively*) We took *meethaqa*^{x133} (*ratified-covenant*)^x (*of*) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (*tendentiously like*) their selves^w a team of them they^z denied and a team they^z kill.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ
وَأَرْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

¹²⁶ "أقام" = upped/sustained/maintained.

¹²⁷ See footnote 89 above regarding *Euangelion*.

¹²⁸ The great Qur'anic expression "eat they from above them and from below their feet" means Allah would have blessed and augmented their possessions and provisions, be it from the Heavens or the Earth.

¹²⁹ The word "*mugtasedat*" meaning *moderate*, i.e. *not engaged in exceeding the bounds* by saying *improper* say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad on both the peace. Or may be the *hypocrites* but *not jesters or scoffers*. See القرطبي.

¹³⁰ The "ل" in "اليزيدن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "*assuredly*"

¹³¹ The word "*hado*" for the singular and "*hado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹³² This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See الراغب

¹³³ The word "ميثاق" = "*assured covenant*" and "عهد" = *covenant*. See the *Lexicon* attached to this Translation.

71. And they^z reckoned that not (*there*) is an essay so they^z blinded (*themselves*) and they^z deafened¹³⁴ (*themselves*); afterwards relented on them Allah; afterwards they^z blinded (*themselves*) and they^z deafened (*themselves*) many of them and Allah (*is*) Basseeron (*keenly*: Seer/Omniscient) by what they^z work.
72. Laqad (*verily, already and affirmatively*) unbelieved who^r said they^z: that Allah (*is*) he the Messiah Mariams's (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you^z worship Allah my Lord and yourⁿ Lord; verily it^x (*the fact^w / truth^x*) (*is*) whoever [*he*] partners (*deities*) by Allah then qad (*verily and affirmatively*) prohibited Allah on him the Paradise^w and his abode-/lodging (*is*) The Fire^w and not for the dha'lemeena¹³⁵ (*injustice-doers*) of succorers.
73. Laqad (*verily, already and affirmatively*) unbelieved who^r said they^z: that Allah (*is*) a third (*of*) three; while not of an elahon (*a deity*) except elahon (*a deity*) One; and en(*if*) not ceased they^z amma (*regarding*) what they^z say surely (*shall*) assuredly touches/betides¹³⁶ whom^r they^z unbelieved of them a painful torment.
74. Do then not repent they^z to Allah and yastaghferonah¹³⁷ (*seek forgiveness they^z from Him*); and Allah (*is*) Ghafooron (*iterative Forgiver*), Raheemon (*iterative mercy Giver*).
75. Not the Messiah, Mariama's (*Mary's*) son, except a messenger qad (*already and affirmatively*) ceded^w before him the messengers and his mother (*is*) a sseddiqaton^{w138} (*indeed steadfast affirmer and practicer of the truth*)^w both were [*both*] eating the tta'aamo^x (*wheat/edibles-/food-grains*);^{x139} let-look [*you s*] how [*We*] manifest for them the Aya'te^w (*proofs*); after-wards let-look [*you s*] where-from¹⁴⁰ yo'afakona¹⁴¹ (*they^z are: off-right dissuaded/-dissuaded speciously*).
76. Let-say [*you s*]: do you^z worship of a lesser than Allah what neither possesses for you^b a harm and nor a benefit; and Allah He (*is*) The Sa'meeo¹⁴² (*The*

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا
وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ
عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ
ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ
وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا
يَقُولُونَ لَيْمَسَّنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابُ أَلِيمٍ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ
صَدِيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ
انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ
ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ

¹³⁴ In Arabic both words “عموا” and “صموا” are intransitive verbs. In English “blinded” and “deafened” are both transitive verbs. Therefore, the word “themselves” was used in an attempt to solve this problem.

¹³⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

¹³⁶ See footnote 1314 regarding the juratory article “لَيْمَسَّنَّ” above only here with respect to “لَيْمَسَّنَّ.”

¹³⁷ The word “يَسْتَغْفِرُونَ” in “يَسْتَغْفِرُونَهُ” = “يَطْلُبُونَ غَفْرَانَهُ” = “[they] seek His forgiveness.” In English there is no seemly way to say: “يَسْتَغْفِرُونَهُ” per se. So I settled for saying: “[they] seek His forgiveness.”

¹³⁸ The word “seddiqah” = “صديقة” is the feminine of “seddiq” = “صديق” meaning that person who readily believes or who is indeed steadfast affirmers and practicer of the truth. The “seddiq” = “صديق” is a title for Abu Bakr, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet Job and prophet Joseph.

¹³⁹ The obvious implications are the facts that both have needs to eat and therefore needs to excrete. Thus how could they be “deities” if they have such needs and other needs?

¹⁴⁰ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁴¹ The word “يُؤْفَكُونَ” means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

¹⁴² See the Lexicon attached to this Translation for this multi-meaning word = “المُسمع.”

<p><i>Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer</i>) The Omniscient.</p>	<p>هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾</p>
<p>77. Let-say [<i>you</i>^r]: O, you the book's folks let-not exceed you^z in yourⁿ religion other than the right and let-not <i>tatta'be'o</i> (<i>closely-follow you^z</i>) <i>ahwa</i> (<i>tendentious likings</i>) a people <i>qad</i> (<i>already and affirmatively</i>) strayed they^z of before and they^z misled many <i>a'n</i> (<i>regarding</i>) the path's center/intent.</p>	<p>قُلْ يَتَاهَلِ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾</p>
<p>78. (<i>Had been</i>) cursed whom^r unbelieved they^z of Israel's sons on/over tongue (<i>of</i>) <i>Dawooda</i> (<i>David</i>) and <i>Esa</i> (<i>Jesus</i>) <i>Mariama's</i> (<i>Mary's</i>) son; <i>tha'leka</i> (<i>afar-that-it/that</i>)^x (<i>is</i>) by what they^z disobeyed and they^z were aggressing.</p>	<p>لُعِبَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾</p>
<p>79. They^z were not mutually restraining <i>a'n</i> (<i>regarding</i>) a <i>munka'ren</i>^{x143} (<i>rationaly objectionable, Sharey'ah prohibited say/deed</i>)^x they^z did it;^x verily wretched what they^z were doing.</p>	<p>كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾</p>
<p>80. [<i>You</i>^s] see many of them <i>yatawallanna</i> (<i>they^z: take for guardian/ally/friend</i>) whom^r unbelieved they;^z verily wretched what advanced^w for them their selves^w that discontented Allah on them and in the torment they (<i>are</i>) immortals.</p>	<p>تَرَى كَثِيرًا مِنْهُمْ يَقُولُونَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾</p>
<p>81. And had [<i>were</i>] they^z believing by Allah and the Prophet and what (<i>had been</i>) descended to him not <i>ittakbatho</i>¹⁴⁴ (<i>they^z took and presumed</i>) them¹⁴⁵ <i>aw'leyaa</i>¹⁴⁶ (<i>guardian/ally</i>); [and] but many of them (<i>are</i>) <i>fa'seeqoon</i>¹⁴⁷ (<i>rebels vis-à-vis Allah's command</i>).</p>	<p>وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾</p>
<p>82. Assuredly¹⁴⁸ surely [<i>you</i>^s] find hardest (<i>of</i>) the man-kind's animosity^w for whom^r they^z believed (<i>are</i>) the Jews and who^r they^z partnered (<i>deities with Allah</i>); and surely assuredly¹⁴⁹ [<i>you</i>^s] find closer (<i>in</i>) affection for whom^r they^z believed (<i>are</i>) who^r said they:^z verily we (<i>are</i>) <i>Nassara</i>¹⁵⁰ (<i>Christians</i>) <i>tha'leka</i> (<i>that</i></p>	<p>لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي</p>

¹⁴³ See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word, *faseqoon*.

¹⁴⁴ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and making and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

¹⁴⁵ This “them” refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.

¹⁴⁶ The word “أَوْلِيَاءَ” could also mean, among them: *protector, friend*.

¹⁴⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

¹⁴⁸ The “لَ” in “لَتَجِدَنَّ” is a *juratory* “لَ” = “الْقَسَمُ” amounting to = “التأكيد”, i.e. *affirmation*, expressed by “assuredly.”

¹⁴⁹ Ibid.

¹⁵⁰ In the *New Testament* (Matthew 2:23) speaks of *Nazarene*, and other NT “Gospels” also speak of *Nazarenes*, which are different from *Nazirite*. As the *Nazirites* are referred to in the OT, e.g. (Judg. 13:7), and are the followers of “Yahweh.” Thus, the *Nazarenes* are the true followers of Jesus. And Jesus did not come to establish a new religion, according various statements by Jesus in the *New Testament*, such as: “Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill.” (Matthew 5:17). Because Jesus is sent *only* to “lost sheep of the House of Israel,” as (Matthew 15:24) says: “I am not sent but unto the lost sheep of the House of Israel.” And “Christians” came to be called “Christians” only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: “were called Christians first in Antioch.”

<p><i>afar-it/that</i>) because surely of them (<i>are</i>) priests and monks and surely they (<i>are</i>) not <i>yestakeberoona</i>¹⁵¹ (<i>they</i>^z <i>affirm their prideful haughtiness</i>).</p>	<p>ذَٰلِكَ بِأَنَّهُمْ قَسَّيْسِرَ وَرَهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٧﴾</p>
<p>83. And if heard they^z what (<i>had been</i>) descended to the messenger [<i>you</i>^s] see their eyes over-flowing [of] the tears of what they^z knew of the right; they^z say: O, our Lord we believed so let-write us [<i>You</i>^s] with the <i>sha'heedeena</i> (<i>iterative witnesses/testifiers</i>).</p>	<p>وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٤٨﴾</p>
<p>84. And what(<i>is</i>) for us not believe [<i>we</i>] by Allah and what came(<i>to</i>)us of the right; and [<i>we</i>] crave to admit us our Lord with the people the <i>ssa'leheena</i> (<i>righteous-people</i>).</p>	<p>وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٤٩﴾</p>
<p>85. So rewarded them Allah by what they^z said paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (<i>are</i>) in it^w and <i>tha'leka</i> (<i>afar-that-it/that</i>)^x (<i>is</i>) the benefactors' requital.</p>	<p>فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٥٠﴾</p>
<p>86. And who^r unbelieved they^z and they^z denied by Our <i>Aya'te</i>^w (<i>messages/signs/proofs</i>) those (<i>are</i>) the <i>Jaheeme's</i>¹⁵² (<i>intensely-blazing Fire</i>^w) companions.</p>	<p>وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾</p>
<p>87. O you who^r they^z believed: let-not illegitimize you^z what goodies^{w153} Allah legitimized for you^b and let-not transgress you; ^z verily Allah loves not the transgressors.</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٢﴾</p>
<p>88. And let-eat you^z of what provided you^b Allah goodly legitimate and <i>ettaqo</i> (<i>let reverentially guard you</i>^z <i>not to displease</i>) Allah Who you^f (<i>are</i>) by Him believers.</p>	<p>وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٥٣﴾</p>
<p>89. Not <i>youaa'kethokum</i>¹⁵⁴ ([<i>He</i>] <i>retributively-punishes you</i>^b) Allah by the frivolity in <i>ayma'nekum</i> (<i>your</i>ⁿ <i>oaths</i>) [and] but <i>youaa'kethokum</i> [<i>He</i>] by what <i>aqqatom</i> (<i>you</i>^c <i>iteratively tied</i>) the <i>ayma'ne</i> (<i>oaths</i>);^x so its^x expiation (<i>is</i>) <i>ett'aamo</i> (<i>giving to: ingest/feed</i>) ten <i>masakee'na</i>¹⁵⁵ (<i>ones not having sufficient material possessions</i>) of <i>awsatte</i> (<i>middle-most</i>) (<i>of</i>) what <i>tott'emona</i> (<i>you</i>^z <i>give to: ingest-/feed</i>) yourⁿ families^w or clothe them or freeing a neck^w (e.g. <i>a slaved person</i>); then whoever [<i>he</i>] found not¹⁵⁶ then fasting three days; <i>tha'leka</i> (<i>afar-that-it</i>)^x (<i>is</i>) expiation^w (<i>for</i>) yourⁿ <i>ayma'nekum</i> (<i>oaths</i>) if <i>halaftom</i> (<i>you</i>^c <i>swore</i>); and let-keep-up¹⁵⁷ you^z <i>ayma'nekum</i> (<i>your</i>ⁿ <i>oaths</i>); like <i>tha'leka</i> manifests Allah for you^b His <i>Aya'te</i>^w (<i>messages of commands and forbiddance</i>) <i>la'allā</i> (<i>craving currently unavailable deed that/perhaps</i>) you^b thank you.^z</p>	<p>لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْآيْمَانَ فَكَفَرْتُهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٤﴾</p>

¹⁵¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

¹⁵² The word “الجهيم” is proper noun, but it means *intensely blazing fire*. See الرابع.

¹⁵³ The word “طيبات”=“goodies”=“goodies,”= a feminine gender means anything *delectable and legitimate*.

¹⁵⁴ The word “يؤاخذهم” in “يؤاخذهم” means *retributively-punishes*, certainly not “blames,” as what some might presume. See اللسان. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (would have) not left over it (i.e. the Earth) of a she-moving-creature” (J16:61) is a positive proof of this fact, i.e. that “يؤاخذ” is *retributively-punished*.

¹⁵⁵ For the words “مسكين” versus “فقرء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks any material possessions.

¹⁵⁶ That is who found not the *wherewithal*.

¹⁵⁷ The word “احفظوا” is rooted in “حفظ”=“kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

90. O you who ^r they ^z believed verily only the <i>khamro</i> (any intoxicating drink) and the <i>mysero</i> (game of chance) and the stone-alters and the divining arrows (all are) <i>rejson</i> ^x (filth/anathema) ^x of the Satan's work ^x so let-avoid [it ^x] ¹⁵⁸ you ^z la'alla (craving currently unavailable deed that, perhaps) you ^b prosper you. ^z	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٥٨﴾
91. Verily only wants the Satan to cast among you ^b the animosity ^w and the <i>bagh'dha</i> (intense-hatred) ^w in the <i>khamre</i> (any intoxicating drink) and the <i>mysere</i> (game of chance) and to ¹⁵⁹ [be] repel you ^b a'n (regarding) Allah's <i>Thekre</i> (Qur'an/invocation/mention) and a'n the Prayer; ^w so are you ^b desisting/ceasing.	إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَهُونَ ﴿٥٩﴾
92. And let-obey you ^z Allah and let-obey you ^z the messenger and <i>ehtharo</i> (let-take-caution you ^z); so en (if) you ^c diverted then let-know you ^z that only on Our messenger (is) the announcement the manifesterer.	وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿٦٠﴾
93. Not on whom ^r they ^z believed and they ^z worked the righteous-works ^w (is) a <i>jonahon</i> ¹⁶⁰ (sin) in what <i>tta'emo</i> (ingested they ^z) if when ¹⁶¹ <i>ettaqaw</i> (they ^z had reverentially guarded not to displease Allah) and they ^z believed and they ^z worked the righteous-works; ^w afterwards <i>ettaqaw</i> and they ^z believed afterwards <i>ettaqaw</i> and <i>ahasano</i> (they ^z rendered: meritorious-deeds/says); and Allah loves the benefactors.	لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴿٦١﴾
94. O you who ^r they ^z believed surely assuredly ¹⁶² essays you ^b Allah by a thing ^x of the game ^x attain it ^x your ⁿ hands ^w and your ⁿ spears to know Allah whom ^p [be] fears/knows ¹⁶³ Him by the invisible; so whoever [be] transgresses after <i>tha'leka</i> (afar-that-it/that) ^x then for him (is) a painful torment.	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَكُمْ اللَّهُ بَشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٦٢﴾
95. O you who ^r they ^z believed let-not kill you ^z the game ^x while you ^f (are) <i>hurumon</i> (consecrated and garmented for Hajj or Umrah); and whoever [be] killed it ^x of you ^b intentionally then a requital (is) like what [be] killed of the <i>ne'amee</i> ¹⁶⁴ (camels/cows/and sheep), rules by it ^x twain justice-possessioners of you ^b a <i>badyan</i> (sacrificial offering) reaching the Ka'aba'te or an expiation (by) <i>tta'aamo</i> ^x (giving: wheat/edible/food-grains) ^x <i>masakee'na</i> ¹⁶⁵ (not having sufficient material possessions) or <i>adlo</i> (coequal-/equivalent to/of) <i>tha'leka</i> (he-that-afar-it/that) fasting to taste [be] his matter's <i>wabala</i> (burdensome ill-result); Allah pardoned a'n (regarding) what antedated; and whoever [be] reverted so Allah avenges from him; and	يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرْمٌ وَمَن قَتَلَهُ مِنكُمُ مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ تَحْكُمُ بِهِ ذَوَا عَدَلٍ مِّنكُمْ هُدًىٰ يَّبْلُغُ الْكَعْبَةَ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدَلٌ ذَلِكُ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ

¹⁵⁸ The text in this *Ayah* says: "avoid it,^x" and not "avoid them." Hence the "it^x" is bracketed by the square bracket, [it^x]. This is perhaps, and Allah knows best, that to *emphasize* the individual avoidance of each, as each is a major offense/sin deserving a particular and individual effort to avoid it^x.

¹⁵⁹ The reason for this "to," here is because of the "*fat'ha*" on "يَصُدُّكُمْ" i.e. *أَنْ يُّوقِعَ وَأَنْ يُّصَدَّ*.

¹⁶⁰ See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

¹⁶¹ See the *Lexicon* attached to this Translation regarding, "بِمَا الْمَصْدَرِيَّةُ"

¹⁶² The "لِ" in "لِيَبْلُوَنَكُمْ" is a juratory "لِ" = "الْقِسْمُ" amounting to = "التَّأَكُّدُ" i.e. affirmation, expressed by "assuredly".

¹⁶³ Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹⁶⁴ See the *Lexicon* attached to this Translation for full meaning of "na'am."

¹⁶⁵ For the words "مَسَاكِينٌ" versus "فُقَرَاءٌ", see the *Lexicon* attached to this Translation for the distinction. *Meskeen* = مسكين, i.e. having some material possessions but not sufficient; whereas *faqeer* فقير lacks any material possessions..

Allah (is) Mighty revenge possessor.

عَزِيزٌ ذُو انتِقَامٍ ﴿٩٦﴾

96. (Had been)legitimized for you^b the sea game^x and its^x *tta'aamo*^x (wheat/ edible/ food-grains)^x a *mata'an*¹⁶⁶ (resource for a transitory worldly delight) foryou^band the travelers; and (had been) illegitimized on you^b the [desert]¹⁶⁷ (land)hunting while bided (observing time/ place of being) you^c *buruman*(consecratedandgarmentedforHajjorUmrah); And *ettaqo* (let reverentially guard you^z not to displease) Allah Whom to Him (shall be) thronged you.^z

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ
مَتَعًا لَكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

97. Made Allah the *Ka'aba'ta* The House The Sacred; *Qeyaman* (sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion) for the mankind; and the Sacred [the] Month and the *hadya* (sacrificial animals) and the *gala'eda*^w (collar-garlanded sacrificial animals)^{w168} *tha'leka*(afar-that-it)^x (is) to know you^z that Allah knows what (are) in the Heavens^w and [what (are) in] the Earth;^w and that Allah by everything (is) Omniscient.

﴿٩٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ
وَالْهَدْيَ وَالْقَلْبَدِ ذَٰلِكَ لِتَعْلَمُوا أَنَّ
اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

98. Let-know you^z that Allah (is) severe (in) the punishment and that Allah (is) *Ghafooron* (iterative Forgive), *Raheemon* (iterative mercy Giver).

﴿٩٨﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

99. Not on the messenger except the announcement (of Our message) and Allah knows what you^z disclose/-flash and what you^z conceal.

﴿٩٩﴾ مَا عَلَى الرَّسُولِ إِلَّا الْأَبْلَغُ وَاللَّهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

100. Let-say[you]:levels/evens not the *khabeetho* (wicked/ ill-natured) and the good albeit marveled you^s the *khabeetho*'s multitude; so *ettaqo* (let reverentially guard you^z not to displease) Allah O, the *albab's* (the hearts-intellecst staff) possessors¹⁶⁹ *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you.^z

﴿١٠٠﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ
يَتَأْوَى إِلَيْهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

101. O you who^r they^z believed let-not ask you^z *a'n* (regarding) things^w *en* (if) (to be) disclosed/ flashed for you^b [it^w]¹⁷⁰ displeases you^b and *en* you^z ask *a'n* it^w while The Qur'an (is being) repetitively descended [it^w] (shall be) disclosed/ flashed for you^b spared¹⁷¹ Allah regarding it;^w and Allah (is) *Ghafooron* (iterative Forgive) Forbearer.

﴿١٠١﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَن
أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ مِّنْ قِسْوَكُمْ وَإِن
تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ تَبَدَّلَ
لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ
حَلِيمٌ ﴿١٠١﴾

102. *Qad* (already and affirmatively) asked it^w a people of before you^b afterwards they^z became by it^w *kafeeroona* (unbelievers/ rejecters).

﴿١٠٢﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ
أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾

166. The word “متاع”=“mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

167 The word “البر” = “الفقار، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See اللسان.

168 See the Lexicon attached to this Translation for this word, “gala'ed.”

169 See the Lexicon attached to this Translation for The Qur'an's characterizations of “نوا الألباب” = the *albab's* possessors.

170 The hidden pronoun here “it,” in “تسؤكم” refers to “the things.”

171 Here the word “عفا” meaning “pardoned” or more aptly here “spared” Allah off it, that is He left it unidentified, because if He were to identify such things that would or might distress you. See الطبري.

103. Not made Allah of a *babeyara'ten*¹⁷² (see footnote below) nor a *sa'iba'ten* (see footnote below) nor *wassila'ten* (see footnote below) nor *ha'men* (see footnote below) [and] but whom^r unbelieved they^z *yaftarona* (they^z craft a lie for fraudulent end) on Allah the lie and most of them not reason they.^z

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثَرَتُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

104. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger said they:^z our sufficiency¹⁷³ (*is*) what we found on [it^x] our fathers; is while albeit¹⁷⁴ their fathers [were] not knowing a thing and nor *yahtadoona* (*he-they who are divinely-guided*).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

105. O you who^r they^z believed: on you^b (*are*) yourⁿ selves^{w175}; not harms you^z who^p [*be*] strayed if *ibtadaytom* (*found and accepted you^r the divine-guidance*); to Allah (*is*) yourⁿ return together then *younabbe'o* ([He] *inform by piece-of-significant-and-availing-news*) you^z by what you^z were working.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

106. O you who^r they^z believed: a testimony among you^b if *badhara*¹⁷⁶ (*attended at predetermined time and place*) an *ahada*¹⁷⁷ (*a lone/ any-one*) (*of*) you^b the death while (*spelling out*) the will two men both justice-possessioners of you^b or two of other than you^b *en* (*if*) you^f struck¹⁷⁸ in the Earth^w then betided^w you^b [the] death's disaster^w you^z confine/imprison them both from after the Prayer^w then *yoc'semaney* (*both oath*) by Allah, *en* suspected you,^z we purchase not by it^x a price albeit [was] kin

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهِدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الْصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ رَزَقْتُمَا لَا نَشْتَرِي بِهِ ثَمَنًا

¹⁷² The words: “*Babeyrah*”= “*بحيرة*,” “*Saibah*”= “*سائبة*,” “*Wasilah*”= “*وصيلة*,” and “*Hamm*”= “*حام*” all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The *تفسير* books give various details regarding *variations in the exact criterion for each category of camels*, but generally: The “*Babeyrah*”= “*بحيرة*” is the *she-camel*, daughter of “*Saibah*.” And the “*Saibah*” is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten female births not among them a male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the “*Babeyrah*.” When it dies its meat is considered “*lawful*” for the *men* but not for the *women*. Hence, the *Qur'an* forbade that by this *Ayah*.

B. The “*wasilah*”= “*وصيلة*” means the *she-sheep who gave seven or ten consecutive births*. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of his sister. Also, the women do not drink its milk. And they let her loose.

C. The “*hamm*”= “*حام*” is the *he-camel* who impregnates ten *she-camels* or having had *seven successive females born as a result of his impregnation*, as a result they let him loose.

¹⁷³ The word “*حسبنا*”= “*حسب في حسبنا*”= “*مُحْسِب لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ*”= “*التاج*.” So, “*المصدر*”= the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See *التاج*.

¹⁷⁴ The construct “*أَوَلَوْ*” is made up of three distinct components: (1) “*أَوَلَوْ*”= *disapprobatory interrogative*, (2) “*أَوَلَوْ*” adverbial= “*while*,” and (3) “*لو*”= *conditional particle*=“*albeit*.” For (1) I chose “*even*” as an *intensive* to indicate something that is *unexpected*. For (2) “*while*” is *obvious*. For (3) “*albeit*” seems to me very appropriately self-explanatory.

¹⁷⁵ The *Qur'anic* phrase “*on you^z (are) your-selves^w*” is another of those Arabic *tongue expressions*, meaning: *guard yourselves by upholding the Sha'rey'ah prescription and proscription*.

¹⁷⁶ The word “*حضر*” means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as student who knows *when* and *where* to attend his class. In the case of “*death*” although *no one* knows “*where*” or “*when*” nevertheless, such *potential existence* could *materialize any time and any where* and “*death*” knows *when* and *where* to be present.

¹⁷⁷ See the *Lexicon* attached to this *Translation* regarding “*أحد*.”

¹⁷⁸ That is in the sense of “*set out in a new direction*,” “*peregrinated*,” “*journeyed*.”

possessor and we conceal not Allah's testimony ^w verily we then surely (are) of the sinners.	وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَلَا نَكْتُمُ شَهَادَةً ۖ إِنَّهُ إِذَا لَمِنَ الْأَثِمِينَ ﴿١٠٦﴾
107. Then <i>en(if)</i> (<i>had been</i>) stumbled that both (<i>of</i>) them [both] deserved a sin then two-others both up ¹⁷⁹ (<i>in</i>) their [both] stead of whom ^r deserved on them the twain nearest-kin ¹⁸⁰ then <i>yoq'semaney</i> (<i>both oath</i>) by Allah surely our testimony ^w (<i>is</i>) righter ¹⁸¹ than testimony ^w (<i>of</i>) them both and not we transgressed we verily we then (are) of the <i>dha'le-meena</i> ¹⁸² (<i>injustice-doers</i>).	فَإِنْ عَثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَخَارَٰنِ يَقُومَانِ مَقَامَهُمَا مِرَبِّ ۚ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ ۖ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدَتُنَا أَحَقُّ مِنْ شَهِدَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾
108. <i>Tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) <i>adna</i> (<i>lower/closer</i>) to they ^z come-in ¹⁸³ by the testimony ^w on its ^w face ¹⁸⁴ or they ^z fear/know ¹⁸⁵ to <i>toradda</i> ¹⁸⁶ (<i>be forthwith-refuted</i>) <i>ayma'non</i> (<i>oaths</i>) after their <i>ayma'ne</i> (<i>oaths</i>); and <i>ettaqo</i> (<i>let reverentially guard you~ not to displease</i>) Allah and let-hear you ^z ; and Allah not <i>yahdey</i> (<i>divinely-guides</i>) the people the <i>fa'seeqeena</i> ¹⁸⁷ (<i>rebels vis-à-vis Allah's command</i>).	ذَٰلِكَ أَدَّتْ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَيْهَا أَوْ خَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾
109. Day gathers Allah the messengers then says [<i>He</i>]: what (<i>had been</i>) answered you ^c ; said they: ^z no knowledge for us; verily You ^g You ^s (<i>are</i>) indeed the invisibles' <i>Allamo</i> (<i>Ever/Stout Omniscient</i>).	﴿١٠٩﴾ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٠﴾
110. <i>Edb</i> (<i>when</i>) said Allah: O, <i>Esa</i> (<i>Jesus</i>) <i>Mariama's</i> (<i>Mary's</i>) son let-remember [<i>you</i> ^s] My boon ^{w188} on you ^g and on your ^t mother <i>edb</i> (<i>since</i>) I supported ¹⁸⁹ you ^g by the <i>Ruh-Al-Qudos</i> ¹⁹⁰ (<i>The Arch Angle Gabriel</i>); [<i>You</i> ^s] speak(<i>to</i>) the mankind in the cradle and <i>kablan</i> ¹⁹¹ (<i>maturely/at middle age</i>) and I taught you ^g the book and the <i>hekмата</i> ^{w192} (<i>wisdom</i>) and the Torah and the Euangelion; ¹⁹³ and <i>edb</i> (<i>when</i>) [<i>you</i> ^s] create from the mud like the bird's form ^w by My leave then [<i>you</i> ^s] blow in it ^w then [<i>it</i> ^w] [<i>is/be</i>] a bird by My leave and [<i>you</i> ^s] cure the <i>akmaha</i> (<i>born-blind</i>) and the leper by My leave and <i>edb</i> (<i>since</i>) <i>tokhrejo</i> ([<i>you</i> ^s] <i>emerge/produce</i>)	إِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أُيِّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ

¹⁷⁹ There is a distinction between “يقوم”=“up”=“get up or rise” (in the intransitive sense, and “stand”=“يقف”

¹⁸⁰ That is the closest relatives concerned in the lawful administration of the will of the deceased. See تفسير البيضاوي

¹⁸¹ The word “righter” is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أحق”=“righter” as an adjective comparative.

¹⁸² The “ظالمين”=“the injustice-doer,” as “الظلم”=“injustice.”

¹⁸³ That is reply in a specified manner to a call for such a testimony. See American Heritage Dictionary for “come in.”

¹⁸⁴ That is on its “face value,” i.e. “reality,” as is, or as should be.

¹⁸⁵ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

¹⁸⁶ The Arabic word used is: “turadda”=“تُرد” meaning “tudhadl”=“تدحض” i.e. readily rejected or refuted.

¹⁸⁷ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁸⁸ See the Lexicon attached to this Translation for “ne’amah” (“boon”).

¹⁸⁹ The word “أيد” from “الأيدي” which is exclusively Allah’s Might. Thus, anywhere in The Qur’an we meet “أيد” it is always a “support” from Allah alone, and no other entity could match, hence it is “divine.” There is no English word to describe such “أيد.” The word “support,” obviously is not sufficient to indicate the implication of “أيد.”

¹⁹⁰ That is angel of revelation, Gabriel.

¹⁹¹ The word “kablan” also means thirty years old and beyond.

¹⁹² The English word “wisdom” is highly inadequate term to describe its supposed Arabic equivalent “bekmah.” See the Lexicon attached to this Translation for an exposition.

¹⁹³ See footnote 89 above regarding Euangelion.

the dead by My leave; and <i>edh</i> (since) I checked Israel's sons <i>a'n</i> (off) you ^g <i>edh</i> (when/since) you ^g came (to) them by the evidences ^w then said they ^z who ^r unbelieved they ^z of them: <i>en</i> (not) this (is) except a magic manifester.	كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾
111. And <i>edh</i> (when) I revealed ¹⁹⁴ to the Disciples that let-believe you ^z by Me and by My messenger; said they ^z : we believed and let-witness/testify [You ^r] of-such verily we (are) Muslims (<i>consigners to Allah</i>).	وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَآشْهَدُ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾
112. <i>Edb</i> (when) said the Disciples: O, <i>Esa</i> (Jesus) <i>Mariama's</i> (Mary's) son [does] your ^t Lord can [He] to <i>younazzeela</i> (iteratively descend) on us a repast ^{w195} from the sky ^w ; said [he]: <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah <i>en</i> (if) you ^c were believers.	إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾
113. Said they ^z : we want to eat from it ^w and tranquilize our hearts and know [we] that <i>qad</i> (already and affirmatively) <i>ssadaqtana</i> ([you ^g] had always enforced the truth with us) and we be over it ^w of the <i>sha'beedeena</i> (iterative witnesses/testifiers).	قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْبِئَ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقَتْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾
114. Said <i>Esa</i> (Jesus) <i>Mariama's</i> (Mary's) son: <i>Allahumma</i> ¹⁹⁶ (O, Allah) our Lord let-descend [You ^s] on us a repast ^{w197} from the sky ^w [i ^w] be ^w for us a festival for our first and our last and an <i>Ayatan</i> ^w (sign/proof) from You ^g and <i>erzooq</i> (let-give provision/victuals for sustenance for) us [You ^s] and You ^s (are) <i>kbayro</i> (choicer/superior/worthier) (of) the <i>ra'zeqeena</i> (giver of: provision/victuals for sustenance/rain).	قَالَ عِيسَى ابْنُ مَرْيَمَ اٰللهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَءَايَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾
115. Said Allah: verily I am <i>munzelo</i> ¹⁹⁸ (Causer of the descending of) it ^w on you ^b then whoever [he] unbelieves after of you ^b then verily I torment him a torment ^x not [I] torment by it ^x an <i>abadan</i> ¹⁹⁹ (a lone/any-one) of the worlds.	قَالَ اَللهُ اِنِّى مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَاِنِّى اُعَذِّبُهُ عَذَابًا لَا اُعَذِّبُهُ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿١١٥﴾
116. And <i>Edb</i> (when) said Allah: O, <i>Esa</i> (Jesus) <i>Mariama's</i> (Mary's) son: have you ^g said for the mankind <i>ittakbe-thoney</i> ²⁰⁰ (let-you ^z take and make me) and my mother twain deities of without/lesser-than ²⁰¹ Allah; said [he]: <i>subhana</i> ²⁰² (hallowedly and marvelously we deem You ^g	وَإِذْ قَالَ اَللهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِىْ وَاٰمِىْ اِلٰهَيْنِ مِنْ دُوْنِ اَللهِ قَالَ سُبْحٰنَكَ مَا

¹⁹⁴ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹⁹⁵ The word “مائدة” means repast, i.e. even without a table. When it is just a “table” per se, it is called “طاولة”. See اللسان.

¹⁹⁶ The expression “اللهم”= “يا الله” means a call of invoking/ supplicating/ beseeching Allah. See اللسان.

¹⁹⁷ Refer to footnote 1375 above regarding “repast.”

¹⁹⁸ The word “munzelo” is singular, masculine subjective noun, meaning the causer of the descending. Hence “munzelo” has no English equivalent. Descender= one that descends, gives a different meaning.

¹⁹⁹ See the Lexicon attached to this Translation regarding “أحد”.

²⁰⁰ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الإتخاذ”, as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

²⁰¹ The phrase “without/ lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah. So, why take that without/ lesser entity for a compeer to Allah?

²⁰² The word “subhanaka”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render

transcending all defects and we solemnly stand in awe and utmost consecration of) You^g not (it) be for me that I say what (is) not for me surely a right^x; en (if) was I said it^x then qad (already and affirmatively) knew it; ^x You^g know [You^s] what (is) in my-self^w and not [I] know what (is) in Your^t Self; ^w verily You^g You^s (are) Allamo (Ever/Stout Knower) (of) the invisibles.

يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ
إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا
فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٧﴾

117. Not I said for them except what commanded me You^g by it: ^x that (is) let-worship you^z Allah my Lord and yourⁿ Lord; and I was over them sha'beedan (iterative witnesser/testifier) while I bided [in] them; then lamma (when/whence) tawaffaytaney²⁰³ ([You^s] fully received me while before dying) You^c were The Raqeeba (Watcher/Observer) over/on them and You^s (are) over everything Sha'beedan (Witnesser/Testifier).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ
أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٨﴾

118. En (if) [You^s] torment them then verily they (are) Your^t eba'do (worshippers/submitters/slaves), and en (if) [You^s] forgive [for] them then verily You^g You^s (are) the Mighty The Hakeemo²⁰⁴ (infinite bekma²⁰⁵ Possessor).

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ
لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

119. Said Allah: this day benefits the ssa'deqeena (always-truth-enforcers) their truth, for them paradises ^w/gardens^w run ^w from under it^w the rivers immortals they^z (are) in it^w forever; delighted (is) Allah a'n (regarding) them and they^z (are) delighted a'n Him tha'leka (afar-that-it) ^x (is) the win the great.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضُوا اللَّهَ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ
الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

120. For Allah (are) the Heavens' ^w and the Earth's ^w proprietorship and what (is) in them; ^y and He (is) over everything Omnipotent.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢١﴾

“subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²⁰³ The word “tawaffaytaney”= “توفيتني” is made up of two parts: the word (a) “tawaffa”= “توفى” and (b) the pronoun “ney”= “ني”=me. The word “tawaffa”= “توفى” means fully received while dying.

²⁰⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

²⁰⁵ Ibid. +